for I percieve that they are not written in your hearts; I perceive that ye have studied and taught iniquity the most part of your lives.

And now, ye remember that I said unto you, Thou shalt not make unto thee any graven image, or any likeness of things which is in heaven above, or which is in the earth beneath, or which is in the water under the earth. And again: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.—Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day, the sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, and the sea, and all that in them is; wherefore the Lord blessed the sabbath-day, and hallowed it. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

CHAPTER VIII.

And it came to pass that after Abinadi had made an end of these sayings, that he said unto them, Have ye taught this people that they should observe to do all these things? For to keep these commandments? I say unto you, Nay; for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people. And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it

shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. And now I say unto you, that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law: for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God; therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly, from day to day, to keep them in remembrance of God, and their duty towards him. But behold, I say unto you, that all these things were types of things to come. And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts: for they understood not that there could not any man be saved, except it were through the redemption of God. For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people, yea, and even all the prophets which have prophesied ever since the world began? Have they not spoken more or less concerning these things? Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth? Yea, and have they not said also, that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted? Yea, even doth not Isaiah say, Who hath believed our report, and to whom is the arm of the Lord revealed? for he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all. He

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